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We are Ambassadors for Christ....Be ye reconciled to God.

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The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

Relation of Christian Miracles to Christian Faith.

That faith in Jesus of Nazareth as *the Christ*, the Son of God, is essential, nay, indispensable, to a true profession of our holy religion, seems to me to be too obvious to be denied or questioned. He who does not thus believe in him, whatever else he may be called, can with no propriety be called a Christian.

The evidences of the Messiahship of Jesus are various, but may be conveniently considered under the twofold division of *external*, embracing prophecies and miracles; and *internal*, including a large and miscellaneous class of proofs, drawn from the character of Jesus, the nature of the Gospel, its adaptation to the condition and wants of man, &c. &c.

By the almost universal consent of the Christian world, external evidence, i. e. prophecy and miracles, has been regarded as the only direct and positive proof of Jesus' Messiahship, and consequently of the divinity of his religion. Still the internal evidences have never been despised or neglected. They have been deemed highly important as strengthening the external, though by themselves they are incapable of proving that Jesus was the Christ. One may well acknowledge that such a person as Jesus existed; that he lived a pure and beautiful life, and sustained an interesting and noble character; that he taught and elevated morality, and proposed a very reasonable system of religious faith; and yet he may be far from being convinced that he was the Son of God, and his religion therefore authoritative and divine. And it is a remarkable fact that many intelligent infidels do actually allow much of this; but rejecting the external evidence of prophecy and miracles, they never embrace Christianity.

It becomes, a question, therefore,—and a question which some indications in the theological atmosphere around us, urge upon our attention at the present time, what relation the miracles have to our faith as Christians. To one who sincerely believes in the Scriptures, the New Testament, it would seem, must be conclusive proof that, in the time of Christ and his Apostles, miracles,—in which, so far as the general fact is concerned, we may include prophecy, for prophecy is only one form of miracle—constitute the leading and most satisfactory evidence that Jesus was the Messiah, and consequently that his religion was worthy of all acceptation. Among the Church Fathers, so called, it is clear that while they insisted much, as circumstances required, upon internal evidence, they also appealed with the greatest confidence to prophecy and miracles. The great Origen, in his reply to Celsus, says, "Our doctrine has a peculiar proof which is far more divine than all the demonstrations of the Greeks, viz: *the demonstration of the Spirit and of power*, as the Apostle calls it,—of *the Spirit*, through the prophecies, which are sufficient to render credible to every reader whatsoever has happened to Christ,—of *the power*, through the extraordinary miracles whose historic certainty shines forth from many grounds, and among others from this, that some traces of them still remain among those who live according to the will of Christ." This mode of thinking, and this estimate of the external evidences of Christianity, prevailed, with a few unimportant exceptions, from the beginning, till after the Reformation. There is always, perhaps, a tendency in minds touched with mysticism, to overlook the outward, and to attach a disproportionate importance to the inward; to rely more upon the feelings than the clear deductions of reason; and it might, therefore, be expected that such minds would sometimes express themselves in a manner apparently inconsistent with the facts stated above. Deeply impressed with the truth of Christianity, feeling in their own souls its pure and elevating influences, they are apt to forget the manner in which they were brought into this very state, and to look upon all external proofs as comparatively poor and unsatisfactory. In this way I would explain many careless remarks scattered up and down in theological writings, such as that of Luther, for instance, when he represents that miracles are worthless in exciting faith, and speaks of "spiritual miracles," by which he means nothing more than the sanctifying power of the gospel, as the "true heavenly SIGNS." In another passage he speaks in a similar manner, saying, that God "was obliged to lead men by external miracles, and to throw such apples and pears to them, as to children." It was not long after Luther's time however, that miracles fell into general disrepute in Germany; nor is it probable that such trifling remarks as these, and standing in contradiction to his well known and deliberate convictions, exerted any influence, either during his life or afterwards, upon the public faith. Only about a century ago the subject of miracles was brought up in Germany, and made the topic of a protracted controversy, which has in some measnre extended to the present time. At one period, it seemed as if the whole of Protestant Germany was ready to deny all prophecy, all miracles in relation to Christianity, all inspiration, and indeed everything in our religion of a supernatural character. Yet those who did this still claimed to be Christians, and at least *rational* believers in the Scriptures. They sought industriously to place Christianity on other grounds, and a world of ingenuity was expended in the most unavailing attempts to clear the Bible of every thing miraculous. A history of German theology for the last hundred years would be one of the most astonishing, as well as the most interesting works of the age. It would exhibit a revolution in the religious world of the most remarkable character, and fraught with some most deplorable, and other most hopeful consequences.

It is unnecessary to enter here into any inquiry respecting the causes or the occasion of this singular revolution; but it may be well to give, under a few specifications, the materials for a general view of the opinions on the subject of miracles to be found in German theology during this *Neologic* period. The same table will also serve for the latitude of the United States, so far as German Neology has exerted its influence.

1. There are some professed Christians, if I mistake not, who, like Hobbes, Spinoza, and other mere *naturalists*, adopt the atheistic opinion that miracles are impossible. They ascribe a mechanism to nature and to human life, which operates upon fixed and unalterable principles, and which God himself cannot break in upon. Of course they deny all immediate revelation, or revelation, properly speaking, in any sense whatsoever

2. There are others who virtually deny the miracles, by representing them, some as *allegories*, and others, as *myths*, or as merely ordinary events, which, by a great love of the wonderful, were converted into miracles.

3 There are others who acknowledge miracles indeed, but who allege that they were wrought by, or in accordance with, the laws of nature. Christ, therefore, was a sort of *natural Magician*, and applied his wonderful knowledge to all kinds of subjects. Some have been so fortunate as to find in *Animal Magnetism*, the key to all his miracles.

4. There is another class who acknowledge the miracles, but deny that they have any power to prove the divine mission of him who works them, or to prove any thing indeed whatsoever. There are others of the same class who think they might have proved something originally, and to those who witnessed them, but are useless now, or worse, mere dead weights, as some seem to consider them, which severely try all the evidences of our religion which they can adduce. Perhaps I ought in courtesy to mention some who imagine that miracles might be of use as proofs, if one could well determine whether they are wrought by good or evil beings, by God or the devil!

A glance at this list of opinions will suggest the necessity of a word or two on the definition of *miracles*. Many speak of them as *natural* events, or events produced by natural laws. Bonnot suggested that others have adopted the notion that miracles, so called, make a part of the course of nature; they are *preordinations* of the Creator, which were to be exhibited each in its appropriate time; or, as I would express it, are threads in the great web of temporal events, which arise only at intervals and then disappear; yet are they really parts of that web, so that in bringing them up, God does not "alter or disturb the course of things which he himself directs, or counteract the laws which he himself has established." Against this hypothesis,—for Bonnet expressly stated it as such,—it may be objected that it represents the whole course of nature as *miraculous*, or else that it reduces the miracles to merely *natural* events. If miracles make a part of the great series of causes and consequences linked together in the natural world, I see no means of separating them, nor can I perceive any reason for calling one event *natural*, and another *miraculous*. This reasoning may be applied in its full force to all who represent miracles as produced by natural laws, whether high or low, common or uncommon, known or unknown, and whether existing in the physical, the intellectual, or the spiritual world. On this subject I am free to confess, I sometimes hear remarks which surprise me, not by their novelty, but by their unintelligible character, their intrinsic self-contradiction. When men talk of miracles produced by natural laws, or in accordance with such laws, I cannot avoid respectfully but earnestly inquiring what they mean. Why do they call one event natural, and another of the same character, i. e. produced by the same class of causes, miraculous? Do they recognize no difference between a natural event and a miracle? If they do, they should carefully and clearly point it out; if they do not, do not the proprieties of language, as well as the cause of truth require them to omit the word *miracle*, which on this supposition has no significance, or stands quite synonymous with *natural event*. No one can be ignorant that, whether right or wrong, with reason or without it, men do attach very different notions to these terms. Now he who confounds them, and calls an event miraculous when he means that it is only natural, either abuses himself, his hearers, or both, and justly exposes himself to the suspicion of ignorance, or the charge of dishonesty. I believe that if men would but carefully define their terms, they would either deny miracles altogether, or they would confess them to be events which stand without the domain of natural law.

Were I asked what I mean by *natural laws*, and by *miracles*, I should explain myself thus. By natural laws I mean a certain order of sequence, or of cause and consequence, in which natural events uniformly take place. In the spring-time, for instance, I drop a seed into the earth; the shower and the sunshine fall upon its lowly bed, and it soon vegetates. Leaf after leaf is put forth, and soon it blossoms, and then in due time presents its ripened fruit. Without the earth, the air, the sunshine and the shower, this result would not have taken place. The vegetation of the seed and the growth of the plant, then, is conditioned by these laws. I may increase the size of the plant, or I may prevent its growth. I may hasten or retard its progress. Yet the means of doing all this are as really conditional as the rest, nor can I swerve a hair's breadth from them without destroying my work. Indeed I cannot free myself for a moment, in the whole process, from the laws of nature, and whether I succeed or fail by my labors, the result will be *natural*. But when I enter the domain of miracles, I find no conditions whatsoever, and can calculate no results. I recognize here no fixed and uniform order of sequences. The miraculous power needs none of the laws of nature, is subservient to none of her rules, but accomplishes its will directly, instantly, without any intervention of natural means, and contrary to all the ordinary experience and observation of the world. According to the laws of nature, the sick are healed by curative means, more or less understood; and time, and frequently a concurrence of favorable circumstances, is necessary to effect the cure. By a miracle this is done at once, if so the miraculous agent wills, at a word, and under every variety of time, place or circumstance.

It is obvious enough that an event is not a miracle because it is *rare* or *uncommon*, because it is *remarkable* or *astonishing*, or because it is *strange* and *unaccountable*. There are phenomena in nature which are all this, and which yet no intelligent person would dream of calling a miracle. There are events resulting, it may be, from laws utterly *unknown* to us, which still are not miracles. Some speak of the *higher* or *highest* laws of nature, as being engaged in producing miracles. Perhaps I do not clearly understand what laws are thus indicated, and possibly those who thus speak, do not themselves: but allowing the words to express any meaning of which they are capable, I cannot perceive how the height of the law can effect the nature of the result. If the *cause* be natural, so must the *consequence*. It may be vastly superior to others, but it is still natural. Were it supposed that there are powers lodged in our moral and spiritual nature, immeasurably surpassing all the wonders of animal magnetism and clairvoyance,—powers governed by the highest laws in nature,—and were these powers thus governed to make a revelation as far transcending the recent disclosures of the "Seer" Andrew Jackson Davis, as his revelations do the Bible and all common sense, still if their action were natural, according to their own laws or the laws of nature, the result like the action would be as perfectly natural as the swimming of a fish, or the falling of a stone. I confess, therefore, that it moves my wonder to see with what facility, some, otherwise reasonable, men, can manufacture miracles out of the most unmiraculous materials in the universe. That old amusement by which the venerable alchymist transmuted all baser metals into gold, bears no comparison with it. For myself, I am fain to acknowledge it is not so. I behold no miraculous agency in nature. I recognize no miracles among the products of nature's laws. To me in the domain of nature all is natural, nor can I even conceive of a miracle's arising out of any of her operations.

It has been suggested that it must be extremely difficult, if not impossible, to distinguish a miracle from a natural event. One learned author declares that it is impossible, and must remain so till we become perfectly acquainted with the whole range of nature, with all its powers and laws. If this be so, it must effectually bar miracles from appearing in proof of any cause whatsoever, for as we are not yet perfect masters of all nature's secrets, and the race is not likely to become so immediately, it follows that we are unprepared to judge

whether the pretended miracle be real or counterfeit, a true miracle, or a mimic product of natural laws. It has seemed to me that this opinion is hardly well founded. That we shall ever become perfectly acquainted with all of nature's powers and laws, is improbable if not impossible; but sometimes without knowing all that one *can* do, it is enough for our purposes to know what he can *not* do. It is quite unlikely that we are yet acquainted with all the properties of iron, for instance; but there is scarcely a child in all christendom, that does not know that a wedge of it cannot swim on water. So we may be ignorant of many of the properties of wood, but there is no one who does not know that it has no attraction for iron, and least of all such a degree of it that a stick of it thrown upon the water would draw up a woodman's axe from the bottom of a river, and cause it to swim like itself. Perhaps we are yet quite ignorant of many of the powers of the human voice, but who is not certain that its utterance of a word or sentence, has not power to hush the winds, to calm the sea, to heal the sick, or raise the dead? And this leads me to remark what is too often overlooked, that real miracles are not appeals to *ignorance* but to *knowledge*. If there is a doubt whether the powers or laws of nature are not adequate to produce the given result, that very doubt must thwart the most important purposes of the miracle. Hence the miracles recorded in the Scriptures are universally of such a character as to leave no doubt on any fair mind that they are not effects of the laws of nature.

Much has been said respecting the value of miracles as credentials of a divine commission. Some can see no connection between the power to work miracles and the proclamation of divine truth. On this subject it is much easier to speculate and deny, than to convince even one's own heart. We know that, in all ages, men have readily believed those who have pretended to work miracles. The miracle has been regarded as direct proof of the divine interposition and favor. If it be assumed that the miracle is effected by the laws of nature, I confess it proves nothing, or nothing more than any other fact. Then it can have no significance beyond what it thus silently teaches of nature and her uniform laws. No one imagines that M. Alexandre is to be believed, simply because he performs a thousand curious and astonishing tricks of *legerdemain*,—tricks that seem to the vulgar eye miraculous, but which are wrought by the regular laws of nature.

Some have supposed that miracles did actually mean something, and were adequate grounds of faith to those who witnessed them, but that to us they are of no value, but rather drawbacks upon Christian religion. It seems scarcely necessary to remark, what is so obvious to the dullest reader of the New Testament, to any one in the least acquainted with the history and condition of Christianity, that the Christian miracles are so inwoven with our religion, they stand so connected with its origin, its early promulgation, its progress and whole history, that it is impossible to separate them. I never saw miracles performed, but they have come to me as strongly vouched as if I had witnessed them with my own eyes. They were *facts*, and facts everywhere are capable of being proved by testimony, and this is the only manner in which it is possible to prove them. I have the testimony of the evangelists, and they, after an examination of eighteen centuries, stand unimpeached and credible witnesses. I have these evangelists and their associates under circumstances, which forbid my distrusting them: they give me and the world the highest pledge of their honesty, for they consecrated their lives to the truth of what they asserted, and many of them died as martyrs to the cause. But this is not all. The existence of Christianity itself is a perpetual witness to the reality of miracles. They introduced this religion and paved the way for its progress. They made a deep impression upon the age in which they occurred, and the traces of those impressions are visible still. I see them all around me, and I can no more deny their influence over my convictions than I can deny the light of the sun.

It has been lately suggested in this country, that miracles could no farther prove divine commission than they themselves could be shown to be wrought by God. This is reasonable, though a shallow remark. Does any one need to be convinced, in this age, that miracles originate in no inferior power? If it be so I would earnestly recommend a reprint of that masterly work of Hugh Farmer, a "Dissertation on Miracles." But the writer to whom I refer believed the miracles of Christ to have been wrought by *animal magnetism!* and hence very justly concluded that they could be no proof of the wonder worker's virtue even, and much less of his Messiahship.

The very notion of a miracle, then, implies something *not natural;* or, as Bishop Butler expresses it, a miracle is "relation to a course of nature, and implies somewhat different from it." It is not easy perhaps to say in a few words what a miracle is, but there can be no hesitation in any one who has duly considered the subject, in affirming that it cannot be a natural event, i. e., a result of natural laws. I could hardly express my own notion of it better, then, than by saying, that a miracle is not the product of any of the powers of nature, but is an immediate effect of the power of God, and beyond the limits of nature. I am aware how many shrink from this conclusion, and am acquainted with nearly every attempt to avoid it. Many men seem to feel that there is something intrinsically unreasonable and absurd in the supposition of any departure from the laws of nature, or any suspension of her mechanical course of operation. Yet this feeling is not native to the human heart, but springs from a superstitious awe of the *philosopher*, or an unworthy dread of his sneer. Let me ask the philosopher, then, if nature is something above God. If it is not, then miracles are possible: God can control nature which is but his ordinary minister, and breaking through its uniformity and fixedness, can speak to men directly and authoritively by miracles. And here let it be remarked, that this very uniformity of nature is one of the conditions under which miracles become subjectively possible. Without this uniformity, i. e., were the course of nature irregular and fluctuating, did the same causes fail to produce the same results, there would be no means of determining when a miracle occurs, for no extent of observation could assure us that the witnessed phenomenon was not the legitimate effect of natural laws.

It will naturally be inferred that I do not sympathise with those Christians who exhibit so much anxiety about the epithets by which miracles are distinguished. There may be many good grounds of choice, yet I confess that I should without hesitation call a miracle supernatural, præternatural, contrary to nature, a suspension, or a violation of natural laws. Neither of these terms expresses all that constitutes the distinguishing characteristics of a miracle; but they all seem to me to express some fact in the case. Take the resurrection of Lazarus for instance, and is it not plain that to the fact you may properly apply each of these terms? For dead men four days in the grave, to come forth at the command of a man, and to come forth "bound hand and foot," alive and well, is *not natural*, if the world has any notion of what is meant by nature. It is supernatural, præternatural, contrary to nature,—marks a suspension of natural laws, or is a violation of them.

Having said so much on the subject of miracles generally, I shall now proceed to exhibit their relation to faith, as they are presented to us in the New Testament. And I am the more anxious to do this, because in most cases, Neologic views of the miracles betray a melancholy ignorance of the Holy Scriptures, or a deplorable disrespect for their authority. The general tendency of this whole mode of thinking, whether in Germany or in the United States, has indeed universally been towards

loose opinions, respecting the inspiration and validity of the Bible. I would by no means insinuate that many who indulge this mode of thought and these opinions, are not in their own estimation very sincere Christians: but I am bold to avow my convictions that the principle on which they are made to rest, would, if thoroughly carried out, lead to an utter rejection of the Bible, to bold infidelity. I am willing for myself, and trust I may speak in behalf of a great mass of Christians of all sects —I am willing, nay more, I am anxious to know how this subject lies in the New Testament. What does that volume teach respecting miracles,—how do they there stand in relation to nature,—to what agencies or powers are they ascribed, and finally what use does our Savior and his apostles make of them? It becomes us as Christians to understand this matter, that if we must renounce the divine authority of that book, we may do it intelligibly. I shall begin then, by remarking,

1. That the Jews in the time of our Savior confidently expected that Christ, or the Messiah, would work miracles in proof of his mission; or, in other words, that he would manifest himself to them by the exhibition of miracnlous power. This point I hardly need argue, for there is no one to deny it, and we meet it everywhere in the Gospels.

On a certain occasion the Jews said to Jesus, "What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent"—i. e., on Jesus himself. "They said therefore unto him, what sign"—i. e. *miraculous proof*—"showest thou, then that we may see and believe thee? What dost thou work?"—(John vi. 28-30.) They then immediately proceeded to speak of their fathers having been miraculously fed in the wilderness, under Moses; which shows conclusively what they meant by the question, What sign showest thou? What dost thou work? Nothing can be clearer than the fact, that these persons expected that every one who should come to them claiming a divine mission, should exhibit his credentials of miraculous power. In other words, they expected their Messiah to work miracles. On another occasion, we hear "many of the people" saying, "when the Christ cometh, will he do more miracles than these which this man hath done?"—(John vii. 31.) This implies the universal expectation that he would work miracles, and that these miracles would constitute the proof of his Messiahship. The Scribes and Pharisees are represented as frequently demanding "a sign," or "a sign from heaven,"—(Matt xii. 38,) from him; by which I understand that they, not in a spirit of earnest seeking, but maliciouly "tempting him," solicited some magnificent but useless display of power, as if such an exhibition would answer their doubts, and convince them of his Messiahship. They saw miracles enough, but they consisted in healing the sick, or other benevolent works, often performed upon the poor and the despised. They insisted upon prescribing the kind of miracle which should satisfy them, and he must work it for their special gratification. In this spirit they followed Jesus to Calvary, and at the very foot of the cross, repeated their unreasonable, their insulting demands. "He saved others," said the chief priest, with the scribes and elders, mockingly, "he saved others; himself he cannot save. If he be the King of Israel"—another name for the Messiah—"let him come down from the cross, and we will believe him."—(Matt. xxvii. 41, 42.) It is clear as sunlight that the Jews, in the time of Christ, did confidently expect miracles from the Messiah. Let us enquire whence this expectation arose? To this question there has been many an ingenious answer given, the pure invention of the answerers, because they preferred the veriest dream of their own imaginations to the truth of the Scriptures. He who reads the Bible with candor, cannot fail to find this question answered there. The Old Testament foretold their Messiah, and many of the circumstances of his life, and features of his character. And nothing is more certain than the fact, that they represent him as the worker of miracles. Even Moses announced him as a *Prophet, like himself*, whom God should raise up among them. (Deut. xviii. 15. Acts iii. 22.) If he was to be like Moses, he must possess miraculous powers. He was to heal the sick; to open the eyes of the blind; to unstop the ears of the deaf, and make the dumb sing. So well was this understood, that when John the Baptist sent to inquire whether Jesus was the Christ, the latter, we are told, "in the same hour cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind, gave sight. Then Jesus answering, said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them." (Luke vii. 20, 22.) These miracles were the proofs of his Messiahship, and so must John, either from prophecy or immediate inspiration, have been instructed. I am not ignorant of the efforts of the German Neologists to root out everything like prophecy, and especially of prophecy relative to Christ, from the Old Testament. This was necessary to complete their theories concerning miracles; but their labors have never been distinguished for success, and so long as the New Testament retains any degree of authority, the point must be considered as settled, that the Old contains clear prophecies of the Savior. It is a well known, and an interesting fact, that even the Samaritans, who were separated from the Jews by an impassable gulf of prejudice and ill-will, and who are generally believed to have possessed no part of the Old Testament but the five Books of Moses, still sympathised with the Jews in their expectations of a Savior, and of miraculous character. So the Samaritan woman, who met him at Jacob's well, returning to the city, said to the men, "Come see a man who told me all things that ever I did! Is not this the Christ?"—(John 4: 29.)

[*To be continued.*]

Original.

THREE WORDS.

BY REV. L. C. BROWNE, NORWICH, CONN.

A pleasant lady whom I do not know, calls at my door, and leaves the publications of the "American Tract Society," and receives Universalist Tracts and Sermons in exchange. The last she left, was No. 489, entitled,

"THREE WORDS."

It opens thus:

"Mr. F———, a merchant of C——— county Pennsylvania, was accustomed to answer all who remonstrated with him on the sin and danger of his ungodly life, by saying that he only wanted before death, time enough to say *three* words, (*Lord have mercy!*) and all would be safe for eternity. A short time since he was suddenly killed. He had turned a drunkard out of his store, and while both were greatly excited, partially intoxicated, and awfully profane, the drunkard seized a stone, and killed him on the spot. He breathed a few times after the fatal blow, but never spoke again. The three words which his blinded and foolish heart imagined would, like a charm, draw down the Divine blessing, he was never permitted to utter."

The Tract proceeds on the basis of the Limitarian Theology—that the condition *at death*, seals the fate for eternity; and suggests, for the consideration of the impenitent, other groups of three words,—such as "*Danger of Delay*,"—"*Beware of Delay*,"—and "*Believe in the Gospel*."

This Mr. F———, it will be perceived, was thoroughly a Limitarian in his views of punishment and probation. He only wanted *before death*, time enough to say *three words*, (*Lord have mercy!*) and all would be safe

for eternity." He supposed that an eleventh hour repentance would make all sunshine, hereafter, but had no idea of present recompense: and so he resolved to indulge in intemperance and impenitence, till "just before death." "Three words," spoken at that time. would cancel the delinquency. The Tract says not a word against the soundness of this doctrine; but only urges the "danger of delay," as an incentive to earlier repentance.

Thousands fall into the same doctrinal error with Mr. F———, under the impression of no present pnnishment, and none hereafter, for those who call for mercy "before death." They continue in sin as the supposed means of happiness, and put far off the day of penitence.

We think there are many groups of "three words," which might be of service to such people, and which we would most earnestly recommend to their most serious attention. We suggest the following:

Virtue is Happiness—Sin is Misery—Guilt is Hell—Innocence is Heaven—Virtue Rewarded Here—Sin Punished Here—Wisdom's Ways Pleasant—Transgressions Ways Hard—God is Love—Worship is Pleasure.

We might enlarge, and quote whole passages of Scripture to the same purport. But "three words" to the wise are sufficient.

Unitarians and Universalists in Norwich.

Much has been written, of late, respecting Universalists and Unitarians. Never having appeared before the reading public on this theme, perhaps I may be indulged a few remarks upon the subject, in a local point of view, as indicated in the caption. And having, during my ministry, always cultivated a kindly intercourse with Unitarians; having exchanged desk services with five or six different clergymen of that order, and with some of these more than once; and having, in some instances, rode from twelve to twenty miles by private conveyance, and in inclement weather, over the hills of Massachusetts and New Hampshire, to effect these exchanges, I think I may have some claim to an absolution from any prejudice on this point. And I should not now obtrude upon the public, under this local head, were it not for an unpleasant rumor that some of our leading Unitarian friends in Norwich are disseminating, viz., that the writer of this, as pastor of the Universalist congregation in this city, had publicly requested his people not to attend the evening meetings of the Unitarians.

The facts in the case are these: The writer took charge of the Universalist Church and Society in Norwich, in the Autumn of 1845; and not long after, the Unitarians employed a minister and commenced holding meetings in a hall, very near the Universalist Meeting house. The Universalist meetings were held Sunday mornings and afternoons; and the Unitarian, Sunpay mornings and evenings. Such an arrangement gave to both congregations an excellent opportunity for the exercise of Christian courtesy in attending on each other's worship. This opportunity was liberally improved by the Universalists, who made up a large, if not the larger part of the evening congregations at the Unitarian hall. The Universalist minister also attended several times; and once, by invitation, took a part in the service. The Unitarian minister also made me a long and pleasant visit, conversed with great freedom and liberality, expressed a desire to fraternize in ministerial intercourse and in an interchange of desk services; and these overtures were met in a corresponding spirit.

The Universalists continued their evening attendance at the Unitarian meeting; but they looked in vain for any indications of reciprocity from their Unitarian brethren. They did not appear in our meeting on Sunday afternoons, though they held no worship of their own. And their minister, though he sometimes attended the Episcopal and Congregational meetings, was not seen in the Universalist meeting.

Under these circumstances, the writer took occasion, in a discourse touching upon the position of religious affairs in the community, to speak of the new liberal meeting, and to hail it with fraternal greeting. He also expressed a desire to fraternize with this people here, as he had done elsewhere,—was gratified that his congregation had manifested their sympathies, and hoped they would continue this, *so far as it should be reciprocated;* but thought that the reciprocity should not be all on one side.

In the mean time, the Unitarian minister delivered a discourse, defining the position of his denomination, in which he remarked, that Unitarians were sometimes accused of being Universalists; and added, that whoever identified Unitarians with Universalists uttered "*a shameful calumny.*" The words italicised, the preacher admitted, in a subsequent conversation with the writer; but claimed that the connection in which they were uttered, would go to soften their offensiveness.

Now we leave it to the candor of this community, which would have the greater tendency to diminsh the atteudance of Universalists at the hall, the remarks of the Universalist, or of the Unitarian minister. My own remarks were made, not to induce Universalists to avoid the Unitarian meeting; but that these courtesies might be, in some degree, reciprocal. And I hoped, at one time, that this desire was about to be realized; for on one or two occasions, some time after, when the Unitarians were disappointed of a morning meeting, several of them came into ours. And justice requires me to add, that their minister, on a public occasion, just before he left town, came into our Church on a week-day evening.

I have no doubt that he was liberally disposed. We had several free conversations on the subject of our respective positions. He regretted that, not being installed, and consequently not having the control of his desk, he was not at liberty to gratify our mutual desire for an interchange of pulpit services.

Here the matter ended between the pastors; and I had supposed the whole subject had been forgotten. But after the Unitarian minister left town, and their meeting was suspended, some of their leading men began to speak of the matter in a tone of grievance; and one of them recently asserted, as I am credibly informed, that the Universalists were the greatest enemies of the Unitarians in the place; and that their minister had "told his people not to attend the Unitarian meeting"

Such are the facts. We leave comment to the candor of those who may be interested.

L. C. Browne.

Norwich, Ct., Dec. 16, 1847. *Trumpet.*

Saved by a Bible.—At the late battle of Chapultepec, Lieutenant Jackson received an escopeta ball in his breast, which must have killed him dead on the spot, but for a small copy of the Bible, a precious volume, the gift of his sister, just before leaving his New England home, which he carried in his vest pocket.

Visit of the very Rev. Mr. Matthew to America.—We understand that this gentleman's visit to the New World, which has been so much spoken of, is now definitely fixed, and will take place next spring. For some time the citizens of Boston have been expecting him—and strong was the belief that he would visit America this year. The commander of the Train Line packet, Ocean Monarch, which sailed on the 20th ult., and the Mary Ann, which left last Tuesday, received orders from the owners to place the private state cabins of those splendid vessels at his disposal. The reverend gentleman has, we understand, intimated that he will avail himself of this generous offer early next spring. Boston being the most Irish of any city in the United States, and particularly abounding in Cork and Kerry settlers, it will be a triumph of their principles and feelings to find both so nobly represented as they will be in the person and advocacy of the Apostle of Temperance.—*Cork Reporter, Sept.*

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, JANUARY 22, 1848.

Duty of Universalists,

In respect to the Benevolent Operations of the Day.

That evils prevail extensively among men, none will deny. That they may be removed or greatly mitigated, there is reason to hope. It comes, properly, within the province of faith to manifest itself by endeavors directed to that end; and he, who believes, is expected to act in conformity, and labor ardently, and constantly, in proportion to the degree of confidence he has in the final success of an attempt at its extirpation. On this ground the Universalists, of all men, should be last to find excuses, or make apologies, for any neglect of duty in a work of such unmeasurable importance. His very designation indicates not only a principle of unbounded benevolence, of love and good-will to all men, but also the profession of a faith in the complete extinction of error and evil, the triumph of goodness and truth, and the prevalence of order, righteousness, peace, and bliss throughout the entire universe of God.

We are happy in the conviction that, though, as a denomination, our good works may not come so fully up to the standard presented as the object of *our better* faith, compared with those of a partial and limited scheme of grace, yet there is found among us a living sentiment of humanity, as deep, as pure, as ferward, as in any other. Still, we would not insinuate that we have oversteped the demands of duty, or performed works of supererogation which should be set to our credit. Heaven knows there is yet great lack, so that all have fair op portunity for improvement. What we wish to signify is, that we plead not guilty to the charge of indifference in any scheme of real benevolence, or genuine philanthropy of the present day. We may differ from our brethren of other names in regard to the method of applying our zeal to the best advantage, and may seriously question the meekness and modesty, which sounds a trumpet before or *after* it goes to do its alms. We may too, in some cases, refuse to co-operate in the sectarian movements of different kinds. Some have done so because of the errors in their organization, and the abuses in their management. But we will not admit, neither will our conduct warrant, the inference, that we are indifferent to any great scheme of benevolence which promises good to the world by directing private and public attention to human woe, and awaking into life and vigor the holiest feelings of human hearts.

There are good and sufficient reasons why we have not labored as incessantly and conspicuously as many others, and why, in some cases, we have refused utterly to take part or lot in the matter.

1. In our hearts we could not approve of either the ends or the means of certain measures which have been entered on the score of benevolence.

2. In many cases where we did approve and feel deep interest, we have been deterred from action on account of the overbearance and intolerance of their managers. In short, for we may as well confess, as attempt to deny it—in many instances our aid has not been wanted. Nay, in some cases we have been so coldly received and so cavalierly treated, that a decent, self-respect has forbidden our mingling in company where it was apparent our presence was not agreeable. We are willing to work, but we are not willing to be trodden under foot. We prefer to work, receive, and enjoy, in common with others. There is something, in such cases, which comports, somehow, very nicely with a sort of republican notion we have about *equal rights*, and the mutuality of brotherly love.

Having received a full share of unkind treatment, it is no cause of marvel, if a feeling of suspicion has crept into some minds so strong as to bias the judgment, and produce a state of indifference; for such, alas, is poor human nature.

3. We are a new sect. The religious world has, heretofore, been arrayed against us, treating us with neglect and abuse. We have met this contumacious spirit as best we could, in a way to resist, and fend off. We have had to struggle for dear life. In the establishment and progress of our faith we have been, like the Jews returned to rebuild Jerusalem, compelled to hold a weapon of defence in one hand, while we worked with the other. As the work advances we have less occasion to set armed men to watch the machinations of the Horonites, who would assail the fresh laid walls of our spiritual Jerusalem, and, of course, better opportunity to cultivate and display the purer and broader charities of our faith, to finish and beautify our stucture with a better morality, and a truer philanthrophy, is now offered. We have felt as keenly, as any others, the evils which abound in society, destroying private peace, and tarnishing public honor. But excluded, as we have been, from the respect of the managers of most of the Benevolent operations, we have, in most cases, toiled on as well as we could in our individual capacities. In fact, we have ever believed that much could be done by personal effort, at least, to prepare for associated action; and so we have insisted upon the performance of the humbler duties of a christian life. There are many evils which the christian seeks to remove, which are purely personal, and require the application of single-handed effort. And so there are many virtues which the position and spirit of Christianity requires us to cultivate, which demand individual attention and culture. Indeed, we have sometimes, thought there is more need of personal, than organized effort, to secure the highest blessings designed for mankind, in the purposes of God. Christianity certainly demands a large share of attention to individual responsibility and cultivation. And if private duties were all faithfully performed, there would be little cause left to complain of social evils. But as such is not the case, there is abundant room for associated effort in prosecuting the best good of the race. In such efforts it is manifestly the duty of Universalists to feel and manifest a lively interest, to do what they can, for every advance that is made is one step towards our object, which, in our system of faith, stands pre-eminent above every other. "There is joy in the presence of the angels of God over one sinner that repenteth."

We shall take up this subject and prosecute further at another time W. S. B.

Discourses Against Unitarianism and Universalism.

Rev. Mr. Shimael is giving a course of Sunday Evenin Lectures on Universalism and Unitarianism, in St. Jude' Church, Sixth Avenue, which, if we may judge from the fact that it has taken two lectures to introduce his subject, promises to be a laborious affair, and one which may receive some further attention hereafter. He pronounces these doctrines the two great heresies of the day. We are sorry to learn that his church, which is small, is not crowded. We are always glad to know that the people are anxious to inquire into the *why* and *wherefore* of opposing religious doctrines. The truth will never suffer from investigation.

Essay on the Miracles.

We invite attention to the excellent article on our first page, from the pen of Br, Sawyer, which appeared originally in the Quarterly.

The Tendency of Religion to Prolong Life.

There is no truth more distinctly taught in the Bible, than that Religion tends to prolong life, while sin tends to shorten it. The wicked, it is said, do not live out half their days. Sin "hath cast down many wounded, yea, many strong men have been slain by her." On the other hand, it is said, "Wisdom is a tree of life to them that lay hold upon her," that "length of days is in her right hand;" and that if we would have our days long upon the earth, we must keep the laws of God.

Some qualifications, however, must be given to these expressions. Religion, with all its wise instructions, and perfect rules, cannot lengthen out the days of all to old age. The good die in every period of human life. The same qualifications must be given to the language employed with reference to the wicked. It is not every course of sin, that has an immediate influence on the health and constitution. Neither is it every constitution, that yields to the effects of sin. Some who are dissipated, and the slaves of all the evil passions which prey upon the human frame, live to a great age. These exceptions, however, do not affect the general principle inculcated throughout the whole Bible. It is a general truth, that sin shortens life, and virtue prolongs it. To a consideration of this truth, I will ask the readers attention.

The laws of Religion are all perfectly fitted to our physical nature. They have the same adaptation to this nature, that food has, or the atmosphere, or light to the eye, and sound to the ear. He that made us, made all things; and in the fitness which one thing has to another, there is a wisdom displayed, which shows that God has infinite knowledge. Look at the eye. We have a representation of it in the common telescope, which is constructed on the principle of the eye. The different glasses of the telescope, through which the rays of light pass, and are drawn to a little round spot so as to present an image of the object at which we look, answer to the several transparent humors of the eye, which collect the several rays so as to present them upon the retina. There, too, is the pupil through which the light passes. This enlarges or contracts according to the quantity of the light, so that in a bright sun too much light may not be admitted to the eye. Besides, the different glasses of the eye, are composed of different ingredients, just the same as in a telescope we are obliged to have different kinds of glasses, in order to prevent a rainbow appearance, or a confusion of colors. Here, we see, not only the wonderful adaptation of one part of the eye to another part, but we see its wonderful adaptation to the rays of light.

It is the same in all the works of God. Perfect wisdom is displayed in every thing which he has created. Now can we suppose that the law is unsuited to our physical nature? If you could convince me of this, I should deny that Religion is from God. I should be a decided infidel. But it is not so. All the directions of religion with respect to the physical man, agree with the soundest rules of physicians, and all the lessons of experience. They require moderation in all lawful indulgences, and prohibit whatever is injurious. They forbid every habit which would tend to injure the health, or, in any way, undermine the constitution. Thus they demand temperance in all things, prudence in regard to exposures, and a careful avoidance of all dangers.

A disregard of these directions, is the cause of the worst evils, that have come upon the human system. Intemperance in the use of intoxicating drinks is a prolific source of disease. Physicians have enumerated a long and dark catalogue that are caused by this. Epilepsy, insanity, consumption, delirium-tremens, are among the worst and most fatal. These, however, are the fruit of only one kind of physical transgression; but even these are abundantly sufficient to show, that the wicked do not live out half their days. What numbers are annually hurried into an untimely grave, by violating the laws of their physical nature! Thousands on thousands are thus cut down. This is a fearful truth, and deserves very serious consideration.

But we must not confine our attention to the simple vice of of intemperence. We must consider the general effects of the violations of our physical laws. How many do we daily meet laboring under fatal diseases, thus caused. We are not generally aware of the sickness produced by these means. All the tendencies of these violations are to destruction. They produce an irregularity in our bodily functions, which creates unnatural desires, and leads us to oppose the wise and perfect laws of God. In these physical violations, we see the reason, or, at least, one reason, why the people of this age do not live so long as in former ages. The effects of physical violations descend from parent to child, as far down as to the third or fourth generations. The consequence is, that the long accumulating effects of these violations, have weakened the constitution and people are born with terrible infirmities.

Nor is this all. Those living in a reckless disregard of their physical laws, have a predisposition to disease. We see this remark verified by the fact, that all such are the first to fall a prey to epidemics. Take, for instance, our mariners who go into sickly climes; those the most temperate and regular in their habits, have a security which others do not possess, and a much smaller number of them, than of others. fall a prey to the diseases peculiar to those climes. Look, too, at the cholera, which prevailed among us a few years since, and which swept off our fellow citizens with such a fearful rapidity. This terrible scourge was principally confined to the vicious. A few others we know were among its victims; but with these it seemed to be out of its prescribed limits, and had but little of its usual malignity.

These facts speak to us in a voice which we cannot mistake. Every pestilence which stalks abroad in our country, and sweeps through our cities, with its desolating power, bids us to shun all violations of our physical being, and urges us to hearken to him who says, *Take fast hold of instruction; for length of days and long life shall it give to thee.* O. A. S.

A New Year's Compliment.

The following very pretty compliment is from our much esteemed young correspondent, whose heart seems to be full of the spirit of love and hope, and whose generous disposition inclines her to do what she can to promote the good cause. We wish there were more like her, willing to give the ardor of youth to the study and contemplation of God's Truth and kindness as revealed in the pages of the Holy Bible, and indicated in the beauties and perfections of nature. A brighter path would lie before them, and the present would be vastly more tranquil and happy.

We most sincerely reciprocate her good wishes, with many thanks for her *substantial* remembrance of us, and with the columns of our paper enriched frequently by the productions of pens like hers, we shall feel more confident of success.

HATFIELD, Jan. 1st, 1848.

MR. BALCH:—The wheels of time have rolled on, and in their onward course borne another year, with its record of events, to the realms of death, and thus they will ever continue to roll until they shall have reached the shores of Heaven, where they will pause, charmed into eternity by its rapturous songs. The past is but a name to us now. All its joys and its sorrows are fled, and into the future we turn with bright and glowing hopes. In this present age the march of intellect and reform is swiftly onward, and the mind, laying aside all earth-born fears, grasps eagerly at the gems of knowledge, which

lie scattered so profusely along its upward pathway. As to the Bible, the blinding clouds of prejudice and bigotry, which have so long enveloped it, seem to be melting away before the light of its truth, and men begin to look upon it with clearer visions. With the eye of faith we can look forward through the vista of coming years to a time when its truths shall shine forth clear and unsullied, lighting the whole earth with their brightness. And we would hail the coming of this New Year with joy, cherishing in our hearts the belief that ere it shall have passed away, much shall have been done in the cause of reform and truth. Looking upon your paper, as I do, I can but wish it success. It is a bright and shining star, reflecting upon the hearts of men, with a pure radiance, the sunlight of the Bible. And this year will see it shining forth with brighter and clearer light, than it ever has in days gone past. And its editors, those chosen ones, who cause it to reflect the the light of its Sun, I would wish that its light might reflect down into their own souls, giving them success, and causing this year to be to them a Happy New Year. And, not only would I wish them success during the year, but through many coming years, each one of which shall be to them a Happy New Year. Yours with respect,

A. A. MORTON.

Commendations.

It is always a source of gratification to know that our endeavors to do good, meet with the approbation of friends interested in the same glorious cause. We have received many flattering testimonials from brethren in different parts of the country, commendatory of our course in the management of this paper.

Br. T. J. Tenny, of Denmark, Maine, writes us:

"I am very much pleased with the manner in which you manage your paper. Always good, it is particularly so, at the present time. Your stand with regard to the various reforms in progress, is such as will recommend it to the intellect and benevolence of man. God speed you."

Br. J. L. Day, of Clinton. Michigan, says:

"The Ambassador comes to me every week, laden with good things. You make a very interesting paper. * * * I rejoice that you take the right ground on the subject of the '*new* Revelation.' * * * How supremely ridiculous does it appear in young men to assume that the Bible does not contain a sufficient revelation, but that they have advanced so far that they stand in need of a *higher* revelation, and have found it in the sleepy visions of A. J. Davis. O Tempora! But after all, this will be but a nine day's wonder. The novelty of the thing will soon pass away, and those men will bitterly repent the course they are pursuing. Let no one feel discouraged in view of present appearances. Our denomination will profit by the separating process now going on. Stand firm, therefore, in the good old way, and let the 'Ambassador' continue to 'contend earnestly for the faith once delivered unto the saints.'"

Br. N. Snell, of Minden, writes us:

"I am much pleased with the Ambassador. I think it has been mproved very much. It is truly an honor to the 'Empire State.' Long may it live to carry hope and joy to the hearts of earth's despairing sons. May it wake up new chords in the despairing bosom, and continue in its mission until the children of earth are redeemed and taken home to their mansion on high.

The Magazine and Advocate.

This old and faithful defender of the Faith "once delivered to the saints," entered upon its 19th Volume, on the 7th inst., under the Editorial management of Br. Dolphus Skinner. It is published weekly, in Utica, in quarto form, of 8 pages, and is afforded to single subscribers for $1 50, in all cases in advance. To companies of 10 at $1. Its reputation is too well established to need commendation at our hands. We wish it abundant success.

Mourning Apparel.

The custom of putting on some outward badges of mourning on the loss of near relatives prevails extensively, almost universally, in our country. It may seem almost irreverent to speak in disrespectful terms of the practice, or to question, in the least, its propriety. And yet we are so singular in our notions of propriety, that we have long since rejected it altogether, and done what we could to discountenance it in others. We have done this for several reasons.

1. It is a mere fashion. As such, it is calculated to divert the attention from that serious religious contemplation which the death of friends is manifestly designed to inspire. Instead of impressing the mind with thoughts of God and eternity, of human frailty and christian hope, the whole attention is given to outward adornment, in a manner conformable to the latest and most approved style of mourning.

2. The effect is bad. The attention being so much absorbed in the outward appearance, the inward improvement is not attended to. The *cause* is forgotten in the *manner* of mourning. Instead of securing the blessing pronounced upon them that mourn, the good opinion of the world is sought in the prettiness of a mourning dress. It is not uncommon to hear a remark made upon the first fitting of a mourning dress, or at the funeral, that "mourning becomes you very much indeed—you appear remarkably well in it." Thus, at a time when the heart should be wholly absorbed in spiritual thoughts and divine affections, it becomes anxious about the world's opinion of a *fancy dress*.

3. It is expensive. To the rich this may be no argument. But the friends of the poor also die, and the furnishing of suits of black to a large family is attended with no small outlay of the means necessary to a comfortable subsistence. Suppose it is the father who is called away, leaving a widow with several children in narrow means. How can they bear the expense of decent suits of mourning? On this ground it is wrong for the rich, because the unhappiness of the poor, who lack the means to conform to the fashion, by them regarded as a duty, will be greatly enhanced for the want of the needful means. Any deprivation at such a time is doubly deplored.

4. It is unchristian. The spirit and precepts of Christianity are directly opposed to it. It is not seeking first the kingdom of heaven and its righteousness, but is as much a cause of worldly anxiety and usually of greater extravagance than the supply of a ball-dress or any other. Paul admonishes that the women should adorn themselves in "modest apparel," and Peter would not have the adorning of the believers the "putting on of apparel?" Simplicity and good discretion repudiates a custom which is fostered only by a blind conformity to fashion.

5. It subjects the mourner to the stare and remark of thoughtless persons, which is by no means agreeable at such times. In sadness the soul needs retirement. It shuns the gaze of the giddy, and the conversation of the proud. It feels humble, and asks for sympathy, not a dress. It desires not praise, but comfort, and that comfort which cometh from God.

We have found the following scrap, which speaks truly upon the subject. We respectfully ask attention to this subject.

W. S. B.

"The principal objections against the custom of wearing mourning apparel, are, that it is useless, inconvenient and expensive. For what use does it serve? To remind me I am in affliction? I do not need any such memento. To point me out to others as a mourner? I do not wish to be so pointed out. Shall the sable garb be adopted then, because it is a kind of solace to me? I can gain no consolation from it.

"If, then, the custom is useless, it is still more objectionable on account of the inconvenience and expense. It is inconvenient, because it throws the care of purchasing and making clothes upon a family, at the very moment when, on every account, it most needs seclusion and quietness; when, worn out

with care, watching and sorrow, it needs retirement and relief. That the expense presses heavily upon the poor, is a matter very well known, and I believe generally regretted. If, then, there is a custom in the community, which is of no real benefit, and is a real burden, it would seem a clear inference that it ought to be discouraged. If there be any who fear that they should be too soon forgotten among men, when they are gone, let them be reminded that it depends upon themselves, not upon the habiliments of their friends; upon their character, not upon their obsequies, whether they shall be remembered. 'The memorial of virtue,' saith the wisdom of Solomon, 'is immortal.' When it is present, men take example of it; and when it is gone, they desire it; it weareth a crown of triumph forever."

Exhibition of the Bleecker-st. Sunday School.

The Eleventh Annual Exhibition of the Bleecker-st. Sunday School took place on Tuesday evening of last week. The house was literally jammed in every part, and multitudes went away who could not gain admission. A portion of the Infant Scholars first entered the church and were seated upon a rostrum back of the stage. The services commenced with the following call and response, prepared by D. I. Stagg, and sung in the tune of the "Old Granite State:"

Call.—By Infant Class.

Will you come, Sisters, Brothers,
(Teachers, Friends, Fathers, Mothers,
All are waiting for you.)
To our Exhibition,
Every one of you we call,
To our Exhibition.
Quickly come, now, one and all.

The School responded on entering the Church and marched to their seats while singing the following:

Response.—By Senior Class.

We will come with joy and gladness,
And without one note of sadness;
We will join you, to-day.
At our Exhibition,
Where we meet our Teachers, kind,
At our Exhibition.
Where dear Friends we ever find.

In our School, our Teachers ever
Tell us, that we should endeavor
Our Parents to obey.
With kind acts they aid us,
All our duties to pursue;
With kind words persuade us,
We should speak that which is true.

In our School we've learned this lesson,
That we should, for every blessing,
Thank our Father in Heaven.
He'll forsake us never,
For he is a God of Love;
He will bless us ever,
In his Kingdom bright above.

We will all now take our places,
And with pleasant, smiling faces,
Wish all a "Happy Year."
Thus we'll ever greet you,
And will for your welfare pray,
As each year we meet you,
On our Exhibition day.

Then followed the regular services in the following order, as here given:

PART I.

1. Prayer by the Pastor.

2. Singing Original Hymn by I. Tinkey:

AIR—*Eltham—Carmina Sacra.*

Come! let all, with joy and gladness,
Sound aloud the Savior's name;
Let us banish grief and sadness,
Let his goodness all proclaim!
Let us, with pure mind and feeling,
Offer up our notes of praise,
While before his footstool kneeling,
We our voices high will raise.

Let us, in this holy Temple,
Raise on high the notes of joy,
While before him we assemble,
All aloud his praise employ;
Praise him for the great salvation
He to every creature brings,
Then let every tongue and nation
Shout Hosanna, King of kings.

Let us praise him for his goodness,
Let us sound his name abroad—
Jesus Christ will surely heed us,
Let us sing with one accord.
Then, when life's dark days are over,
We will join the hosts above,
And with angels we will hover,
To behold the God of love.

3. Introductory Address, written by J. A. Durkee. Spoken by George Reynolds.

4. Infant Address, written by C. T. Scott. Spoken by Josephine F. Traphagan.

5. Dialogue, written by I. Tinkey:

Tim—F. C. HAVEMEYER, Jr. | *Ned*—T. DURKIN.
Richard—A. T. STEVENS. | *Bill*—T. F. BAKER.
James—J. F. CUMBERSON.

6. Original Hymn, written by George H. Kitchen.

I.

Assembled in thy temple, Lord,
We ask thy guidance still;
May our young hearts drink in thy word,
And seek to do thy will.
Again our voices to thee raise.
Thy goodness to adore,
Again we offer thee our praise—
Protect us evermore.

II.

O, that our School may always prove
The nursery of thy care,
And, cherished by thy constant love,
The best of fruits may bear.
Our Teachers too, O, wilt thou guide,
Our Parents, and our friends—
In thee may all the world confide,
And for thy cause contend.

III.

Aid us, our duties to fulfill,
Teach us to constant be;
May we be governed by thy will,
Thy truth and mercy see.
Indulgent Parent, hear our prayers,
Thy care be ever nigh—
Protect us from all worldly snares,
To praise thee soon on high.

7. Poetic Address, written by D. I Stagg. Spoken by Mary Ellen Knapp.

8. New Year's Gifts, written by Wm. S. Balch:

Ada—ABBY E. BENSON. | *Estelle*—EMILY COMSTOCK.
Emma—SARAH TOMPKINS. | *Ella*—VIRGINIA OAKLEY.

10. Time, written by Wm. R. Chambers, Spoken by Jacob B. Wood.

10. Child's Dream, a Dialogue, written by George Gilroy:

Mother—MARIA EAYRS. | *Daughter*—ISABELLA OAKLEY.

PART II.

1. Singing, arranged from Hymn 79, S. S. Manual.

2. Representations of various Religions. A Dialogue, written by Rev. W. S. Balch.

Savage—D. Quackenbush	*Lutheran*—C. E. Shumway.
Budhist—G. W. Reynolds.	*Calvinist*—John L. Forbes.
Bramin—S. W. Harriot.	*Episco.*—P. T. Cumberson.
Gueber—G. H. Smith.	*Methodist*—N. B. Stevens.
Ma'tan—F. C. Havemeyer, jr	*Quaker*—Wm. Gayner.
Jew—James E. Allen.	*Unbeliever*—C H. Harriot.
Christian—Jacob B. Wood.	*Universalist*—W. D. Balch.
Catholic—Walter Scott.	

3. Colloquy, written by James Lumbard. Spoken by Mary Miller, Isabella La Forge, Mary E. Stevens, Harriett Lucy Cummings, Emma E. Weir, Harriet V. Davis, Victoria Hendrickson, Marietta Butler.

4. Singing.

5. Dialogue, written by a Scholar, Emma V. Tower.

Emily.—Mary Winters	*Frances*—Mary Goodspeed.
Miss Cook—Julia Tucker.	*Mary*—Mary J. Cummings.

Harriet—Emma V. Tower.

6. Dialogue. A continuation from last year's Exhibition, written by D. I. Stagg.

Professor—Walter Scott.	*Clara*—Albina Gordon.
Jesse—Jacob B. Wood.	*Jane*—Henrietta Finley.
Mr. Gohard—T. Durkin.	*Mary*—Adalaide Brown.
Dennis—Wm. Gayner.	*Miss Simpson*–E. V. Tower

Miss Brown—Hellen Scott.

7. Rainbow, by Rev. A, C. Thomas.

Red—Ellen L'F. Comstock.	*Green*—S. A. Tompkins.
Orange—Anna K. Tompkins.	*Blue*—Almira Hedrickson
Yellow—Helen A. Whitney.	*Indigo*—Emily Crane.

Violet—Susan Furbush.

8. Closing Hymn, arranged from the Beatitudes.

9. Benediction.

The pieces were very appropriate and generally spoken excellently. When all was so well done it would seem invidious to express preferences. One or two of the pieces we have obtained for our Juvenile Department, which will be published hereafter. The proceeds from the Tickets, at one shilling, was, we understand, over $130. It was one of the best exhibitions ever held in that Church. The Society passed a resolution at a meeting, last Monday, to request the school to repeat it.

Editorial Correspondence.

Brs. Balch and Bulkeley:

I arrived here early on Thursday morning, and I never had a more pleasant passage. The water on the Sound was as calm as upon a pleasant summer night.

On Thursday evening I attended a Festival given by the Chardon street Society. It was held in a very neat and spacious Hall in Broomfield street. The company was large, and the arrangements all good. The table was beautifully spread. This Society contains some of the most devoted and active Ladies in the city; and whatever they undertake, they do. The Chardon street Society is under the charge of Br. Plumb.

On Friday evening, I attended Father Streeter's Conference. The weather being damp and foggy, the attendance was not so large as usual. Still it was good. Perhaps there is no Conference meeting in this city, of any denomination, that is better attended than Father Streeter's; and perhaps there is no man who has a greater tact in their management than he has. Holding the relation I do to him, I would not say this, were it not universally acknowledged among all who know him. There is no stiffness or formality in his meeting. His addresses are doctrinal, explanatory, historical, practical, exhortatory, descriptive, serious, or lively, just according to the circumstances of the occasion. He has been the Pastor of the Society for over twenty-three years, and during all the time he has had his Conference meeting without any interruption. His congregations on the Sabbath are very large, and his Sabbath School numbers about four hundred.

On Saturday evening I attended La Roy Sunder and's Lecture on Pathetism. It was in the Tremont Temple. He had a large audience. He has been exhibiting here for a long time, to crowded houses. He *entranced*, during the evening, a large number of people. Of these, he took as many as forty upon the platform. The others he permitted to remain on their seats, though he *kindly* brought them out of their entranced condition before the close of the performance. During the evening two ladies had teeth extracted. I sat near them, and must say that there was no appearance of pain. With the exception of extracting the teeth, there was nothing in the exhibition that was satisfactory. Some of his subjects sung, danced, yelled, and performed various other exploits, that were thought by the people present to be very comical. One gave a war speech, one a political speech, one a specimen of Chinese singing, and one played the violin very sweetly. To many present it seemed very *wonderful*, that even the most noisy and wild of his subjects should become quiet when he laid his hands upon their heads. The performances throughout were perfectly ridiculous, and insulting to the common sense of his audience. Against Pathetism I say nothing. The greatest reason I have for saying it is a humbug, is the exhibition given by some six or seven of Mr. Sunderland's subjects. I do not believe however, that it is a humbug; though I am inclined to think that there is not enough in it for a taking exhibition.

On Sunday I preached three times to my old Society in Warren street. It is pleasant to visit a former field of labor, and receive the greetings of old and tried friends. It awakens holy memories, which stir the deepest feelings of the soul. The day was warm and fair, and we had large congregations. In the evening I preached a charity sermon, and obtained a good collection. The Society for which I preached is called "The Children's Charitable Institute." It has been in existence about five years, and done great good. The members are very active and zealous. Their object is to furnish poor children with clothing, so that they can attend a Sabbath School and a day School. There is connected with the Warren street Society another charitable Association, called the "Universalist Aid Society." This has been formed about nine years, and has done much for the relief of the poor. The Sunday School I found in a fine condition. It has a first rate Superintendent, and first rate Teachers. The Choir of the Church sung most delightfully. There is not probably a better Choir in the City. Br. Dennis, my successor, is an active, faithful man, and gives much time to the Sabbath School and the Social meeting. His Conferences are highly interesting.

To-day I shall visit Mount Auburn, for I am anxious to see what improvements have been made there during the last two years.

O. A. S.

Boston, Jan. 17th.

The "Mother of God," our Patron Saint.

Our readers may be pleased to know, that the "Provincial Council of Baltimore," acting with all due authority and soberness, have voted the "Most Blessed Virgin Mary," to be the "Patron of this Country." We quote the following from the Freeman's Journal, (a Catholic paper) of Dec. 11, and 18, that our readers may see how gravely some papers speak on this subject. How far short of blasphemy, is it, to talk about the "Mother of God," the "Queen of Angels," God becoming an Infant, &c. There is much in the practical part of the old doctrine of the Trinity, which seems to us peculiarly objectionable.

"The Provincial Council of Baltimore, having elected the Most Blessed Virgin Mary as Patron of this country, and having, at its last sitting, solicited and obtained the permission of using the title *Sine Labe originali Concepta* in the Office and Mass, it is certainly not unreasonable to anticipate a great in

crease of fervor and devotion towards the holy Mother of God amongst good Catholics of our country, and especially on the festival of the Immaculate Conception, which was celebrated last Wednesday."

"In one other week Christmas will be here, and good Christians will be called upon to keep the Feast with sincerity, simplicity and truth that behoove the worshippers of a God become Infant for love of us."

Oyster Bay, L. I.

We visited this place week before last, in the character of a Preacher and a Lecturer on Temperance. In the afternoon we preached the Gospel of salvation to a very respectable congregation, in the Quaker Meeting House, who gave devout attention to the word. In the evening we lectured to the Sons of Temperance in the Presbyterian Church. The House was crowded full in every part, and the strictest attention paid to our remarks in favor of the good cause of Washingtonianism.

There are several Brethren in that delightful village, who are excellent men and women, and ardent lovers of liberal principles. The impress of that great and good man's sentiments, Elias Hicks, who lived a few miles south of this place, is still left upon the minds of many people in that neighborhood, who are decidedly liberal. The Temperance cause is also in a flourishing condition in that region. We look forward with confidence to the establishment of regular preaching in that place, and the formation of a flourishing Society of Believer's in the Abrahamic Faith. W. S. B.

New Publications.

Edinburgh Phrenological Journal.—We hail with great pleasure the appearance of this splendid Magazine. It is elegantly printed, and on superior paper. It is edited by George Combe and Robert Cox. Combe is well known, in this country, as one of the ablest writers of the age; and his name attached to such a work, is the highest guarantee that can be given that it will be worthy of patronage. The work contains the best selections from the Edinburgh, and is published by Fowler & Wells, this city. It is published quarterly, at $2 per year.

Memoir of Rev. W. G. Crocker, Missionary to Africa by R. B. Medbery. The character of this work will be readily apprehended from its title. It is interesting, not only on account of its biographical sketch, but also on account of its historical information. The work is an 18mo. of 300 pages, and for sale by L. Colby & Co.

The Universalist Miscellany.—The January No. o this popular Monthly has been received. It contains its usua variety of useful articles. Price $1,00.

Ladies' Repository.—This handsome and useful Monthly has been received. It contains an engraving of the Astor house in this city, besides its usual quantity of reading. Price $2,00

Virtue's Illustrated Family Bible.—Nos. 33 and 34 o this beautiful edition of the Bible have been received. The River Jordan, and Boaz and Ruth, are the subjects of the engravings. Published at 26 John street, New York.

The Prisoner's Friend.—This paper comes to us greatly enlarged. The editors say—"To render the articles attractive, it is intended to present, occasionally, appropriate engravings. As we are opening a correspondence abroad, we shall present many valuable articles from the best foreign writers. To render the periodical still more interesting, especially to those who take no other paper, we shall give more space to the news o the week." Edited by Revs. C. and M. Spear.

The Pictorial History of England.—Nos. 35 and 36 are published by the Harpers, and ready for subscribers. This is a splendid work, and as useful as handsome. Subscriptions are always in season.

The American Phrenological Journal has just entered its Tenth Volume. This is among the most useful and instructive publications issued from the American Press. It has a very extensive circulation, and is doing a good work in a field unoccupied by any other. It is published monthly by Fowler & Wells, 131 Nassau street, at $1,00 a year.

"Treatment of Liquor Dealers, *a Lecture delivered Sunday Evening, Dec.* 19, 1847. *in Nashua, N. H., by W. H. Ryder.*"—We have not had time to peruse this Lecture, but from a mere glance, we are disposed to think favorably of it. He takes the ground that "the seller, in this age, is responsible for the natural influences of his business, and ought to be so regarded by an intelligent community," that "he ought to be held more responsible for the continuance of intemperance than his servants in the work, for whom he furnishes victims."

The Water-Cure Journal, Joel Shew, M. D., Editor. Vol. V. No. 1.—This new system of treating diseases, is attracting no small share of attention in this country and in Europe. Numerous establishments have sprung up as if by magic, where the afflicted are treated with pure water, and wonderful success has attended many experiments. The angel of mercy seems to be always present in *pure water*, to heal such as are afflicted with diseases in almost any form. One of the editors of this paper has experienced great relief—been cured, in fact, of an inveterate *liver complaint* of *fifteen years* standing, by this practice, after having exhausted the skill of Allopathic, Homœpathic, Thompsonian, and other quack physicians, to no good purpose. The Journal is designed to explain the philosophy and practice of the Water-Cure. Published at 47 Bond street. Address the Editor.

The Blacksmith's Night; No. IX, Sketches by Rev Ralph Hoyt: Published by Spalding & Shepherd, 191 Broadway.—This is by the author of that charming, sweet sketch, called "Old," and in the same style, but is not equal to it, altho some parts are very fine, as for example the following verses.

"And as the massive hammer thunders down,
Shaping the stubborn iron to the plan,
Know that each stroke adds lustre to thy crown,
And yon wide span
Of gazing planets shout—behold a Man!

"A glorious Man! and thy renown shall be
Borne by the winds and waters through all time,
While there's a keel to carve it on the sea
From clime to clime,
Or God ordains that—Idleness is crime!"

The Home Journal, by Morris & Willis, claims to be *the* paper for the *Upper Tens*. It is certainly a very lively, stirring sheet, and is conducted with marked ability. It is excellent in its way. Published weekly, at $2. Office 107 Fulton street.

The New Covenant.—Such is the title of a paper, devoted to Universalism, which we have received from Chicago. It is a large folio, well printed, and filled with good matter. Brs. Manley and Day are Proprietors and Editors.

A CHARADE.

My first is the short for a feminine name;
My second an article ne'er split asunder;
My third is a title that all men may claim;
My fourth, the last sound that's distinguished in thunder:
I am not a fish, yet you will not be erring,
In supposing my whole is connected with herring.
Put herrings before me, you'll have an invention,
That any good guesser can readily mention.

Miscellaneous Department.

Original.

"THE WORLD IS SELFISH."

BY MARGARET ELIZABETH.

And is the world so wrapped in selfishness,
So heartless to life's calls, its wretchedness—
So dark with slander, misery and wrong,
One may not safely venture midst the throng?
Oh! can it be that every thing is vain,
That even Friendship bears the bitter bane;
And its pure altar wreathed with painted flowers,
Wins votaries but to lure the idle hours?

And smiles of kindness, the hearts tenderness,
Sweet words of fondness, tones that ever bless,
Are all these false as that fond, fading light,
Which hung o'er Friendship through her darkest night?
And those I've worshipped as a devotee,
The first in painful hours to turn from me?
Yes, I have proved it, heaven only knows!
Proved my foes friends, and friends my only foes!

Life's frowns, alas! are better than its smiles,
They caution, they are real, the other viles!
Luring us surely to that sad control,
Which shuts hope's sunlight from the yearning soul,
Shrinking from contest, or the wide world's strife;
Closing the eyes to love and social life;
Wedding the heart to sorrow's darkest call;
Wrapping the soul within its funeral pall.

Fortune, too, plays us false as well as friends,
And what, for all life's changes, make amends?
Secure a treasure, and a hope above!
Lift up thy wounded spirit—"God is Love!"

New York, January, 1848.

Original.

COMMUNINGS AT THE CASEMENT, NO. 2.

BY MISS A. A. MORTON.

Again we are at the casement, and it is the sweet, bewitching hour of starlight. Yes, and it is the last starlight scene of a dying year. Look up with me to yon blue vault, and as you see the myriads of shining watchers there, think you that the Old Year, even were the eyes of every one of earth's mortals closed, would be lonely upon his dying couch. No! I know that he would not, for he would look upward unto them, and feel that they were friends; and, as ever and anon a bright star would shoot along the blue sky, perhaps borne on some angel's wing to grace his waiting crown, he would wish not for mortal watchers. And though no ear were near to hear his dying words, he would tell them forth to those stars, and they would treasure them in their shining depths. But I fain would list with them to the tale which the Old Year has to tell, and we will sit here until the New Year comes, and perhaps we shall catch if but some faint note of his dying song. And where is the New Year. Ah! he is in Heaven now, and from the unsealed book the recording angel is engraving upon his heart the destinies which he is to bear to the inhabitants of the earth. Yet as he sees many a record of sorrow engraven there, no shade of sadness steals over his brow, for he knows that God has written it in the book, and though men may murmur at it, it is for the best. And now the angel arises, and places a wreath of gladness upon his head, and as he sees the blossoms of hope twining with its leaves he smiles, for he knows that the hearts of men will dance for joy while they hail him as a Happy New Year. And so it will be. And as he comes down to earth, arrayed in all the beauties of youth, the old and the young will welcome him with joy, and throughout the whole land, from the lips of all will be heard arising the glad shout of a Happy New Year

But hark! heard you not a low moan? Yes, 'tis the moan of a dying Year. Let us hush to hear the last words that shall ever fall from his lips:

"More than one thousand times, and yet again more than one thousand times, have I seen the sun go down. My feet have grown chill upon the winter snows, and my waving locks have glistened with its frozen waters. They have melted away, and then I have trod through the banqueting hall of summer, and decked my brow with flowers plucked from its festooned walls. But they have wilted and died, and again the air has grown chill, and alas, I too am growing chill. The Pleiades have arisen in their beauty, and Orion in his strength walks forth upon the sky. The light of their stars is undimmed, but the light is fast fading from mine eyes. Long will they tread the sky in their vigor and beauty, but I, I must pass away. When first in my youth I trod upon the earth, men hailed me with gladness. They wrought garlands of hopes for my brow, and clothed me in a mantle of joy. The old shook their silvery locks and smiled, while the young clapped their tiny hands and shouted for joy. But when I told them of sorrow their hearts grew sad. Now I am old and they care not for me. Strange voices are sounding on the night air; they are the voices of departed years, calling me down to their silent regions. They plead with me; they think that I wish not to go, but they know me not. Will the Old Year stay where he is friendless and alone? No! he will go to the homes of his kindred, to the land of the dead. My blood freezes in my veins, and a cold hand is upon my heart. I am passing away! I die! I die!"

A sad moan has gone forth on the air. 'Tis the silent hour of midnight, and the Old Year is dead. His dying notes have reached yon stars, and they seem to tremble—but now they seem to smile, and methinks I can hear a joyful song, yet I know it is not from them, for while the soul is clad in its earthly robes, the songs of the stars cannot reach it. 'Twas the song of the New Year that I heard: and now he comes, while upon his glad brow is stamped the consciousness of high and noble deeds. The same stars that have just looked down upon the Old Year's death, and which will look down upon his, are shining like diamonds above him, but like us, they must wait to learn the mission he has to perform. We know not but the angel has stamped upon his heart some record of sorrow for us; but if it be so, we know that the book from which the record was taken was written by the living God. And what have we to fear? Then let us keep vigil to night, and when the first red flush of daylight comes, we will go forth to join with the world in welcoming, with a happy welcome, the youthful Year.

Choosing a Wife.

BY A LADY.

I had a cousin, a clever charming girl. She could dance gracefully, and play divinely; she was a most delightful companion, being both sensible and witty: and she could also perform any kind of household work. The latter she was compelled to do, for there was a large family of them. My aunt being unable to keep more than one servant; and my cousin being the eldest, had a good deal of labor to share. This she did not mind, but always performed it cheerfully and well, only taking care that it should not be known among her acquaintances; fearing if it were, she should loose the respect and consideration her superior address and accomplishments everywhere ensured her, and as she was at all times dressed like a lady, and never at any occupation more useful than knitting, knotting, or worsted work, no one suspected her of being able to do what she really did. I cannot say that she was without lovers, for she was universally admired and sought: but somehow the young men seemed unanimously to set her down for a fine young lady, and she had completed her twenty-second year without having had an offer. Her companions all marvelled that she should remain single so long; and I, among the rest, thought it very odd, though there was very often actual contention for her hand at the balls, no one wished to secure her as a partner for life. Among our intimates was a gentleman distantly related to my husband, and who I had often suspected, greatly admired my cousin Ellen, but still he made no proposal. By mere chance I ascertained that she regarded him with feelings more favorably than she had ever entertained for another; and as the match seemed so suitable, I resolved to find out what kept them apart. A long tete-a-tete I had with the gentleman, favored my design. After conversing for a time on various subjects, we began to talk of our female acquaintances, and in order to disarm suspicion, I purposely avoided mentioning Ellen's name.

"It is unaccountable to me, Philip," said I, "that you don't

begin to look out for a wife; you know what an advocate I am for matrimony, and positively if you become an old bachelor, I'll cut your acquaintance altogether."

"I have no such intention, I assure you," answered Philip: "and to speak the truth, I have been seeking for a wife for a long time past."

"Indeed! and are you so impressed with the idea of your own excellencies, that you cannot find a woman worthy of you?"

"Not so," replied Philip, "but I fear the woman I am most charmed with is not a fit wife for me. I cannot marry a mere fine lady, and yet I require an accomplished woman. My wife must be accomplished and refined, and I should like that she possessed personal charms; many such women I have known: but then she must be amiable, and though quite at home in the drawing-room, she must also understand the details of house-keeping, and must be competent to manage a family, direct ne servants and to take her servant's place, if need be.

"Why, it is a rara avis, indeed, that you require," said I laughing. "I admire your modesty, young gentleman, I must confess, and supposing you were to find such a Phœnix, what, may I ask, do you imagine your own pretty person, the privilege of bearing your name, and making the most of your income, would constitute a fair exchange? What would you offer to induce such a rare piece of perfection to accept you for her lord and master?"

"What could I offer," returned Philip with warmth, "why I could offer myself, not, mind you, as too many of the young men of the present day. I would bind myself to her, body and soul. For such a woman, I would toil like a slave, if it were necessary; for such a woman I do not say I would die, that is tame; but for such, I would shield her from evil, I would lighten her of every care, I would surround her with every comfort; in short, would dedicate my whole existence to the promotion of her happiness."

"Gently, gently," cried I; "moderate your transports, and tell me if you know any lady who approaches near the perfections you demand?"

"I know one," he replied, slightly hesitating, "that I would give much to learn possessed one or two of the requisites—some I know she has, but the most essential I fear she wants. Listen to me my friend, I am at present in flourishing circumstances, but can I be sure they will continue? Now I am resolved never to marry a woman who is not a thorough housekeeper. Accomplished beauties too often prove the ruin of their husbands; and besides I cannot afford to maintain an extensive establishment. Now your cousin Ellen is the most loveable creature I ever beheld, but then is she not a fine lady, unable to exist without servants to wait upon her?"

"By no means," I replied, "Ellen is as notable as she is accomplished and refined; every thing in the house is under her direction, and all the order you observe in their domestic arrangements, is the effect of her good management."

"You surprise me!" exclaimed Philip, "nay, surely, you jest. To confess the truth, I have in order to discover her sentiments, sometimes hinted at the desirableness of the useful, being added to the ornamental, in a woman's education; but she has so constantly shrunk from the subject, that I feared she was totally opposed to my views."

"Ah!" said I, "that is Ellen's weak point; but come with me to-morrow and pay her a morning visit, I promise you shall see her in all her glory."

Accordingly, the next day we went together, and I desired the servant who showed us up into the parlor, not to say I had any body with me, but just to tell my cousin that I wished to see her, and was in haste. In two minutes down she came the very picture of health and good humor.

"My dear cousin!" she said, not perceiving Philip, "you are a privileged person, for you know I am invisible to company at this hour—what do you want? is it a new pattern, or have you come to help me toss up the beds and sweep the rooms?"

At this moment her eyes rested on the figure of Philip reflected in the looking-glass, but finding herself fairly caught, she had too much self-respect to betray any confusion. Gratefully apologizing for her dishabille, which, bye-the-bye was most becoming, she entered into conversation, and thus completed her conquest over the heart of poor Philip.

Six month's after this incident Philip and Ellen pronounced their vows at Hymen's shrine, and I have never heard that either of them had cause to repent.

Now, let young ladies believe that Philip is not alone in a dislike to fine lady wives; it is a feeling seared by the greater number of his sex—indeed by all the sensible portion. As long as girls study to excel only in the lighter acquirements of female education, neglecting, nay despising, the useful and essential, let them not wonder at the large portion of young men remaining unmarried. How can a man with any forethought, but shrink at marrying a woman who is ignorant of the commonest duties of a wife and mistress. Blind indeed must love have rendered him, who would take to his heart and his bosom a being, whose chief recommendations are, that she can play and sing, dance the polka, and entertain company, and this is the gross amount of requisites many candidates for matrimonial honors can command. Such accomplishments are well considered in a ball-room, or at an evening party, but they are not for every day wear. Men will choose such ladies for partners in a quadrille, but not for their wives.

Hints to People of Moderate Fortune.

BY MRS. L. M. CHILD.

If you are about to furnish a house, do not spend all your money, be it much or little. Do not let the beauty of this thing, and the cheapness of that, tempt you to buy unnecessary articles. Dr. Franklin's maxim was a wise one: "Nothing is cheap which we do not want."

Buy merely what is absolutely necessary, and let experience of your wants and your means dictate what shall afterwards be obtained. If you spend all at first, you will find you have bought many things you do not want, and omitted many things you do want. Begin cautiously. As riches increase, it is easy to increase in hospitality and splendor; but it is always painful and inconvenient to decrease. After all, these things are viewed in their proper light by the judicious and respectable. Neatness, tastefulness and good sense may be shown in the management of a small household, and the arrangement of a little furniture, as well as upon a larger scale. The consideration gained by one's living beyond his income, is not actually worth the trouble it costs. The glare there is about such false, wicked parade, is deceptive; it does not, in fact, procure valuable friends, or extensive influence. More than that, it is wrong—morally wrong, so far as the individual is concerned; and injurious beyond calculation to the interests of our country. To what are the increasing beggary and the discouraged exertions of the present day owing? A multitude of causes, no doubt, tend to increase the evils, but the root of the whole matter is the extravagance of all classes of people! We never shall be prosperous, till we have sufficient moral courage to make pride and vanity yield to the dictates of honesty and prudence! We never shall be free from embarrassment, till we cease to be ashamed of industry and economy! Let woman aid in the needed reformation. Let their husbands and fathers see them happy without finery; and if these friends have (as is often the case) a foolish pride in seeing them decorated, let them silently and gradually check this feeling, by showing that they have better means of commanding respect. Let the exercise of ingenuity, economy and neatness, prove that good taste and gentility are attainable without great expense.

Sketches of Young Men.

William Pitt, the first earl of Chatham, was but 27 years of age, when, as a member of Parliament, he waged the war of a giant against the corruptions of Sir Robert Walpole.

The younger Pitt was scarcely 20 years of age, when, with masterly power, he grappled with the veterans of Parliament in favor of America. At the age of 22 he was called to the high and responsible trust of Chancellor of the Exchequer. It was at that age that he came forth in his might on the affairs of the East Indies. At 29, during the first insanity of George III, he rallied around the Prince of Wales.

Edmund Burke, at the age of 19, planned a refutation of the metaphysical theories of Burkley and Hume. At twenty he was in the temple, the admiration of its inmates, for the brilliancy of his genius and the variety of his acquisitions. At 26, he published his celebrated satire, entitled "A Vindication of Natural Society." The same year he published his essay on the Sublime and Beautiful—so much admired for its spirit and philosophical investigation, and the eloquence of its language. At 25, he was first lord of the treasury.

George Washington was only 27 years of age when he covered the retreat of the British troops at Braddock's defeat, and the same year was appointed Commander-in chief of all the Virginia forces.

General Joseph Warren was only 29 years of age, when, in defiance of the British soldiers stationed at the door of the church, he pronounced the celebrated oration which aroused the spirit of liberty and patriotism, which terminated in the achievement of independence. At 34 he fell, gallantly fighting in the cause of freedom on Bunker Hill.

Alexander Hamilton was a Lieutenant Colonel in the army of the American Revolution. and Aid-de camp to Washington at the age of 20. At the age of 25 he was a Member of Congress from New York; at 30 he was one of the ablest Members of the Convention that formed the Constitution of the U. States. At 31 he was a member of the New York Convention, and joint author of the work entitled the "Federalist." At 32 he was Secretary of the Treasury of the United States, and arranged the financial branch of the Government upon so perfect a plan, that no great improvement has ever been made upon it by any of his successors.

Criminal Statistics.

Henry Vandervoort, Clerk of the Court of Sessions, has po litely furnished us with the following statement of convictions, acquittals, &c. in the Court of Oyer and Terminer, General and Special Sessions of the Peace, in and for the City and County of New York, for the year 1847:

COURT OF OYER AND TERMINER.	*Convicted.*	*Acquitted.*
Murder	1	--
Manslaughter in the first degree	--	1
Assault and battery	--	1
Grand larceny	--	1
Obtaining property by false pretences	2	3
Insuring numbers drawn in a lottery	1	--
Total,	5	5
COURT OF GENERAL SESSIONS.		
Manslaughter in the first degree,	--	2
do do fourth do	1	--
Assault with intent to kill,	1	1
do do maim,	3	--
Rape,	1	2
Assault with intent to commit a rape,	4	--
Robbery in the first degree,	11	2
Assault and battery,	40	5
Arson in the third degree,	--	1
Burglary in the first degree,	6	5
do do second do.	5	4
do do third do.	21	4
Attempt to commit burglary,	5	--
Embezzlement,	1	1
Grand larceny,	61	31
Attempt to commit grand larceny	4	-
Obtaining property by false pretences,	10	
Receiving stolen goods (scienter.)	7	-
Petit larceny,	66	-
Conspiracy to defraud,	2	-
Forgery in the 2d degree, (counterfeit notes)	5	-
do do 3d do.	1	-
do do 4th do.	1	--
Perjury,	--	1
Sodomy,	1	1
Attempt to commit sodomy,	1	--
Bigamy,	5	1
Indecent exposure of person,	3	--
Selling obscene books,	1	--
Procuring an abortion,	1	--
Abandoning infant in public street,	1	--
Aiding prisoners to escape from Peniten'ry,	1	--
Violation of election law,	2	--
do auction do.	1	--
Selling lottery tickets,	1	--
Insuring numbers drawn in lottery,	1	--
Officer demanding and receiving fees,	1	--
Keeping disorderly houses,	18	1
Nuisances,	--	1
Selling liquor without license,	1	--
Total,	295	78
COURT OF SPECIAL SESSIONS.		
Assault and battery,	334	48
Petit larceny,	1,000	173
Total,	1,334	221

No. of trials in Oyer and Terminer,	10
Do. do General Sessions,	333
Do. do Special Sessions,	1,399
No. of convictions in Oyer and Terminer,	16
Do. do General Sessions,	361
Do. do Special Sessions,	1,556
Prisonors discharged by Oyer and Terminer,	1
Do. do General Sessions,	195
Do. do Special Sessions,	697
Total convicted, acquitted and discharged in all the Courts,	2,826

Sentenced to be executed, 1—(commuted by the Governor to imprisonment for life;) to the State Prison—men, 99; women, 21; total, 121. Aggregate time of sentence, 496 years and 7 months.

Sentenced to the Penitentiary—men, 644; women, 181; total, 825.

Sentenced to the City Prison—men, 171; women, 71: total, 242.

Sent to the House of Refuge—boys, 64; girls, 6: total, 70.

Number of indictments found by the Grand Jury, 593.

Number of complaints dismissed by Grand Jury, 182.

Number of indictments discharged by nol. pros., settlement, &c. 85.

Number of complaints settled before indictment, 22.

Number of recognizances to answer filed during the year, 1,325.

Number of recognizances forfeited and ordered to be prosecuted, 71.

Number of vagrant records filed during the year, 1,258.

HENRY VANDERVOORT, Clerk.

New-York, Dec. 31, 1847.

Pleasure is to the woman what the sun is to the flower. if moderately enjoyed, it refreshes, and it improves; if immoderately, it withers, deteriorates, and destroys. But the duties of domestic life, exercised, as they must be, in retirement, and calling forth all the sensibilities of the female, are, perhaps, as necessary to the full development of her charms, as the shade and the shower are to the rose, confirming its beauty and increasing its fragrance.

Martyrs.—According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900.000; under the duke of Alva 26,000 were executed by the hangman; 159,000 by the Irish masssacre, beside the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastile, or others of their church and state prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 15,000,000.

Clergy of Ireland.—The Roman Catholic Priesthood are about 2,500 in number. They are supported by their flocks. The dissenting Presbyterian Ministers number nearly 600, are partly upheld by their congregations and partly by the British Government. The wealth consumed by the drones of a very unpopular State Church is as enormous as the poverty of the millions is unparalleled. Lord Landsdowne in the House of Lords last month, expressed the sentiment that the security of life and property in three-fourths of Ireland, was mainly owing to the teaching and example of the Catholic Clergy.

Idle Daughters.—"It is," says Mrs. Ellis, "a most painful spectatle in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their musick, their fancy work, and their reading; beguiling themselves of the lapse of hours, days and weeks, and never dreaming of their responsibilities; but as a necessary consequence of the neglect of duty, growing weary of their useless lives, laying hold of every newly invented stimulant to rouse their drooping energies, and blaming their fate, when they blame God for having placed them where they are.

"These individuals will often tell you with an air of affected compassion, (for who can believe it real?) that poor dear mamma is working herself to death.

Yet no sooner do you propose that they should assist her, than they declare she is quite in her element; in short, that she would never be happy if she had only half as much to do.

Our Naval Force.—According to official reports we have now in commission—5 ships of the line, 1 razee, 4 frigates, 13 sloops, 6 brigs, 11 schooners, 4 bumb gun vessels, 1 ordnance transport, 12 steamers, and 6 store ships—total 38. Vessels in ordinary, November, 1847—1 ship of the line, 8 frigates, 10 sloops of war, 2 steamers—total, 21. The official estimetes for the naval service the coming year amount to over ten millions, besides six millions for the marine corps.

Agricultural Department.

How to use Straw as a Manure.

When having a large quantity of straw I conceive it to be an object to the wheat grower to endeavor to return it again to the soil, in the shortest possible time, and in that way in which it will be most likely to benefit the growing crop. I have observed that some farmers allow their straw to remain for years, in stacks or heaps upon the ground which they intend for a fallow, letting it lay till they are about to break up the ground, and then spreading it. Others again as soon as the ground is sufficiently settled in the spring, draw their straw on their fallow ground, and spread it as even as possible over the surface, in order that the clover and other grass may sprout up through it, and before time for breaking up it will be so far rotted that it will not interfere with the plow. And again, there have been others so anxious to dispose of their straw in a summary manner, that they have even applied the torch to it; but I trust that in this day of agricultural improvement there are few farmers but what know how to make a better use of it.

I will here state the mode I have practiced for the last two or three years, not because I conceive it to be the best that may be adopted, but because I hope by so doing to get the experience of others through the Genesee Farmer, as I am comparatively, a new beginner. At the time of threshing, I make a pen sufficiently large to contain my straw, and keep the fence up till the straw is all taken out, as I consider this to be a much better plan than to let the cattle run to it at pleasure, as in that case perhaps not more than two or three of the most able ones will get any or but little· besides there have been instances of cattle having been killed in that way, by having pulled so much on one side as to cause it to fall upon them. As soon as winter sets in I commence cutting down my straw stack and throwing it profusely into the yard, once or twice each day. My object is two-fold—first, to let the cattle and sheep pick out what they choose, which is no inconsiderable item towards wintering them; and secondly—while they are so doing, they are trampling the straw to pieces and manufacturing it into manure. But by the way, for the last winter I have stabled my cattle every night, giving them plenty of straw for litter, and I would just say to any one who is not satisfied that the superior condition of his cattle in the spring will pay for the extra trouble of stabling them—why, then try it, that's all.

But to return. By the time the winter is fairly over, my straw is pretty much under foot in the yard, and having become thoroughly saturated with the rain and snow, it is in process of decomposition. There I let it remain until after breaking up my fallow, and just before cross plowing I haul out all my barn-yard manure, including straw; spread it as even as possible, and plow it in. Now I should like to know if, after the straw is in the condition described above, it will pay the extra expense of money and labor, to purchase lime that costs ten cents per bushel, and leached ashes twenty-five cents per load; the ashes to be hauled one mile, the lime four or five miles.

Signs of a Prosperous Farmer.

1. When a farmer is seen marrying young, it shows that Providence helps those who help themselves, and that in future he will have "*helps*" of more kinds than one.

2. When lights are seen burning in his house before the break of day, in winter especially, it shows that the day will never break on his "*breaking*" in the winter of adversity.

3. When you see his barn larger than his house, it shows that he will have large profits and small affections.

4. When you see him driving his work instead of his work driving him, it shows that he will never be driven from good resolutions, and that he will certainly work his way to prosperity.

5. When you see in his house more lamps for burning lard or grease than candlesticks for more expensive purposes, it shows that economy is lighting his way to happiness, and with that light which should "enlighten every farmer in the world."

6. When you always see in his wood house a sufficiency for three days, if not more, it shows that he will be more than a "ninety days wonder" in farming operations, and that he is not sleeping in his house after a drunken frolic.

7. When he has a small house, separate from the main building, purposely for ashes, with an iron or tin vessel to transport them, it shows that he never built his dwelling to be a funeral pile for his family and perhaps for himself.

8. When his hog-pen is boarded inside and out, it shows that he is going the "whole hog" in keeping plenty inside his house and poverty out.

9. When his sled is housed in summer and his farming implements covered both winter and summer, it plainly shows that he will have a good house over his head in the summer of early life and the winter of old age.

10. When his cattle are properly shielded and fed in winter, it evidences that he is acting according to Scripture, which says that "a merciful man is merciful to his beasts."

11. When he is seen subscribing for a newspaper, it shows that he is speaking like a book respecting the latest improvements in agriculture, and that he will never get his walking papers to the land of poverty.

Youth's Department.

JAMES LUMBARD, EDITOR.

LITTLE CHILDREN.

BY MARIA ROSEAU.

Speak gently to the little child,
So guileless and so free,
Who, with a trusting, loving heart,
Puts confidence in thee.
Speak not the cold and careless thought
Which time hath taught thee well,
Nor breathe one word whose bitter tone
Distrust might seem to tell.

If on his brow there rests a cloud,
However light it be,
Speak loving words and let him feel
He has a friend in thee;
And do not send him from thy side
Till on his face shall rest
The joyous look, the sunny smile,
That mark a happy breast.

Oh! teach him *this* should be his aim,
To cheer the aching heart,
To strive where thickest darkness reigns
Some radiance to impart;
To spread a peaceful, quiet calm
Where dwells the noise of strife,
Thus doing good and blessing all,
To spend the whole of life.

To love with pure affection deep
All creatures great and small,
And still a stronger love to bear
For him who made them all.
Remember, 'tis no common task
That thus to thee is given,
To rear a spirit fit to be
The inhabitant of heaven.

Dull Boys.

We are not to conclude that those who are at first exceedingly dull will never make great proficiency. The examples are numerous, of persons who were unpromising in childhood, but who were distinguished in manhood for their great acquirements.

Dr. Clarke was taught the alphabet with difficulty. He was very often chastised for his dullness, and it was seriously feared that he would never learn. He was eight years old before he could spell words of three letters, and was distinguished for nothing but rolling large stones. At the age of eight he was placed under a new teacher, who, by the kindness of his manner and by suitable encouragement, aroused the slumbering energies of his mind, and elicited a desire for improvement. It is well known that he became even more distinguished for his extensive and various acquirements than he had ever been for rolling stones.

Isaac Barlow, D. D., for two or three years after he commenced going to school, was only noted for quarrelling and rude sports. This seemed to be his ruling passion. His father considered his prospects for respectability so dark, that he often said, if either were to die, he hoped it would be Isaac. But Isaac afterwards became the pride of his father's family, and an honor to his country. He was appointed Master of Trinity College, at which time the king said he had given the office to the best scholar in England.

RELIGIOUS NOTICES.

EXPLANATION OF THE PARABLES.—The 8th. Lecture of the Course will be delivered in the Bleecker st. Church, corner of Downing to-morrow evening. Subject, The Parable of the "Wheat and Tares."

The 7th. of Br. Skinner's Doctrinal Sermons will be delivered in the Orchard st. Church, on the 4th. Sunday evening of this month. Subject, The Tests of Truth.

Br. I. D. Williamson will supply the Desk at the Apollo Saloon, next Sabbath morning and evening.

Services in the Several Churches of New York and Vicinity.

SECOND SOCIETY.—Church in Orchard street, between Broome and Delancey streets. Services A. M. at 10 1-2 o'clock, P. M. at 3 o'clock, evening, at 7 o'clock. Conference meeting Friday evening, at 7 o'clock. Pastor, Rev. O. A. SKINNER. Residence 73 Orchard street.

THIRD SOCIETY.—Church in Bleecker street, corner of Downing. Services at 10 1-2 A. M. and 7 P. M. Conferences every Tuesday evening in the Lecture room, at 7 o'clock. Pastor, Rev. WM. S. BALCH. Residence 728 Greenwich St.

FOURTH SOCIETY.—Services in the Apollo Saloon, Broadway, at 10 1-2 A. M. and 7 P. M. No stated Pastor.

FIFTH SOCIETY.—Church in Fourth street, between Avenues B. and C. Services at 10 1-2 A. M. 3 P. M., and 7 in the evening. Conference every Wednesday, at 7 P. M. Pastor, Rev. Z. BAKER. Residence 172 Avenue A.

BROOKLYN SOCIETY.—Church corner of Fulton and Pineapple streets. Services at 10 1-2 A. M., and 7 in the evening. Conference in the vestry, adjoining the church on Pineapple street, Tuesday evening, at 7 o'clock. Pastor, Rev. T. B. THAYER. Residence No. 9. Willoughby Street.

WILLIAMSBURGH SOCIETY.—Church, Second street, near South Fifth. (New Church building, Fourth street, corner of South Third.) Services at 10 1-2 A. M., and 7 1-2 P. M. Conference Thursday evening, at private houses. Pastor, Rev. H. LYON. Residence South Fourth street, near Fourth.

MARRIED.

In this city by Rev. Wm. S. Balch, Mr. JAMES M. PENTLAND, to Miss FRANCES FERRIS.

Items.

It is reported that Gen. Scott, had issued orders announcing that the Army of the United States is about to spread itself over the whole of Mexico, and occupy all the principal places, and retain possession till peace is concluded.

The U. S. Supreme Court has decided a case in favor of Mrs. Gaines, involving a vast amount of property—many millions—chiefly invested in Western Lands. The costs, it is said, amount to some eighty or ninety thousand dollars.

The weather, on Tuesday of last week, was exceedingly cold. In some parts of the country, the Mercury fell to 36° below zero. That was the gage at Amsterdam, in this State. At Montpelier, Vt., it was 30°, at Rochester 8°.

Counterfeit Quarter Eagles, are said to have been detect ed, purporting to be from the New Orleans Mint, dated 1843.

Father Mathew, the "Apostle of Temperance," is expected to visit our Country the coming season.

The receipts of the Long Island Rail Road Company for the first eleven days of January, 1848, were $3,374 91. The receipts for the same period of time, in 1847 were $2,394 13.

The Steamer Rhode Island, on her way to Stonington, with the Mails for the Caledonia, was run into by the South Ferry-boat Transit, on her way from Brooklyn to New York. No person was injured by this unfortunate occurrence, and the Mails were transferred to the Steamer Traveler, which left with them for Stonington at as early an hour as possible, but did not reach Boston till an hour after the Steamer left.

A CARD.

I am constantly receiving letters from persons in various parts of the country, inquiring how, and where, they can obtain the medicine by which I have been cured of Asthma. To save myself a separate reply to each, I would inform my friends and all others suffering with that distressing complaint, that James M. Tice, 9 Bowery, has a small quantity of the medicine for sale. The only recommendation I can give it is, that I have taken it, and am well, and I have never known it to fail of effecting a cure.

I. D. WILLIAMSON.

Six days Later from Africa.—The arrival at this port of the brig Hollander has furnished Monrovia dates to Nov. 10. A large number of slavers had been captured and sent to Sierra Leone for adjudication. A drought had blighted the rice crop of Cape Palmas and vicinity—rice was selling at $2 per bushel. The colonial schooner Cavally, was capsized sometime in Sept. near Cape Palmas and sunk with her entire cargo. Loss about $5,000, which will be severely felt by the colony.

Fires and Deaths in New York in 1847. During the year past there were 264 fires, and 98 false alarms. Eight persons were burned to death, and five or six others injured. The amount of property destroyed was not far from $400,000.

There were 4,121 deaths in New York last year, being 742 more than in 1846. The diseases which show the greatest increase are typhus fever, and dysentery, the former of which has been unusually fatal. Of small pox, the number of deaths in 1847, was 18. In 1846, 90.

Every man certainly has a right to live, and the duty of every just man is to let him live. Blessed be the day, if come it ever should, when man will learn that his own true prosperity is essentially involved in the prosperity of his neighbor.

It is stated that the sum annually expended for bread by the population of Great Britain and Ireland amounts to twenty five millions sterling, while the money expended in distilled and fermented drinks amounts to upwards of fifty millions annually.

The Maiden, an instrument by which criminals are beheaded in Scotland, was introduced into that country by Earl Morton, and he was the first person who suffered by it; M. Guillotine, a French surgeon, who gave his name to an improvement of the Maiden, died also by his own invention; and Deacon Brodie, who was executed about thirty years ago for robbing the Excise-office in Edinburgh, and who was really a man of very genteel birth, and in his manners more of the Macbeth than any body that has appeared in the last fifty years—this gay deacon of the carpenter of Edinburgh, invented the drop by which all criminals now suffer in Britain; and strange to say, he was the first man who was hanged on his own commodious gallows.

The colored people of New York City are taking measures to send out some of their most respectable men to Liberia, to procure information, with the intention of making a great movement in that direction if the report should be favorable.

Three large steamers, says the New York Evangelist, with engines from 200 to 300 horse power, have been fitted out at Bahai, S. A. for the slave trade. One of them has already arrived on the west coast of Africa, where she embarked nine hundred slaves, and escaped from the brig of war Sea Lark, by steaming away from her during a calm.

The Mexican Mines.—It is settled that the Mexican mines at San Luis and Zacatecas are to be taken possession of by the United States troops, and the next arrival from Mexico will probably bring the news of their capture. Their annual produce is estimated at twenty millions of dollars, yielding to the government six hundred thousand dollars.

A Jew de Mot.—The following is an old anecdote in a new dress, but is sufficiently good to bear repetition. Somebody asked Baron Rothschild to take venison. "No," exclaimed the Baron, "I never eats wenshan; I don't think it ish so goo ash mutton." "Oh," said the Baron's friend, "I wonder a your saying so. If venison is no better than mutton why does it cost so much more?" "Vy," replied the Baron, "I vil tell you vy; in dis varld de people always prefer vat is *dee* to what is SHEEP."